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THEODULUS IN FRANCE

Since the publication of my article on "Theodulus: A Mediaeval Textbook,"¹ I have found a number of instances of its use on French territory which had escaped my notice, and are worth while being collected together as a supplementary note. The earliest work for which the *Ecloga* was the model and the chief authority was the *Messias*, a Latin poem in hexameters,² written in the eleventh or twelfth century³ under the pseudonym of Eupolemius,⁴ an inhabitant of Caudebec, a northern French town.⁵ Divided into two books of respectively 684 and 776 lines, it introduces Old Testament stories which the author considers the source of the similar classical myths to which he refers. Of these parallel stories he has three more than Theodulus, but these may well be regarded as independent additions, instead of being due to a source common to both writers.⁶

Tobler suggested twelve years ago⁷ that there was an allusion to our author in the Provençal *Lays d'Amors* (III, 316). In the discussion of the three similar figures of speech, *prozopopeia*, *fantazia*, and *somethopeya*, we are told:

fan se aquestas figuras, quant om fenh que una cauza inanimada o muda parla, coma si hom fenhia que la terra parles e que disshes per aquesta manera: 'Yeu governs e noyrimens D'erbas, de plantas e de gens, Per que deg esser mot amada E terra mayres apelada,' o si hom fenhia que'l solelhs parles e que disshes per aquesta manera: 'yeu fau el mon fructificar E'ls aybres florir e granar: A tot lo mon doni clartat, Per que deg haver principi De terra, de mar e de l'ayre, E tug de mi devon far payre.' D'aquestas figuras usec aquel que fe l'Isop e'l Tandoret, quar fenhic que las bestias et autras cauzas a las quals non es donatz parlars parlesso entre lor. E podon se reduire a methafora.

Tobler found in the *Ecloga* the only work, with the exception of various fable collections, in which appears a personification of abstract conceptions. That "Tandoret" should read "Taudoret," that

¹ *Modern Philology*, VII, 169-85.

² Ed. M. Manitius, *Romanische Forschungen*, VI, 509-56.

³ The manuscript from which the poem was printed was written in the thirteenth century (*ibid.*, VI, 509, 511); but Traube noted a manuscript of the twelfth century in which it is found (*Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, XXVI, 174 ff.).

⁴ Manitius, *op. cit.*, 511; *Zeitschrift für vergleichende Literaturgeschichte*, N.F., XV, 154. Both of these articles were kindly called to my attention by the author.

⁵ Manitius, *Mitteilungen des Instituts f. österreichische Geschichtsforschung*, XXIII, 10 ff.

⁶ As suggested by Manitius, *Zeit. f. vgl. Literaturges.*, XV, 158.

⁷ *Zeitschrift für romanische Philologie*, XXII, 92-94.

the regular phonetic development of Latin tonic *eo* is *au* in Provençal, that the name of the author appears in manuscripts of the Latin work as "Theodorus" and "Theodorus," are the successive steps by which he proves his case. For the diminutive *-et* he points out the similar phenomenon in the names of other schoolbook authors in Old French, citing from the *Bataille des VII ars* of Henri d'Andeli,¹ and the *Department des livres*, which contains an allusion to Theodulus not noted by me. In this work of the fourteenth century, the author, in explaining the cause of his downfall, says he has lost all his books at gambling:

Et Donès est a Orliens
Et mes Chatonès a Amiens,
A Chartres mes Theodelès
A Roën mes Avionès.²

He has also noted the passage in Rabelais³ in which are given the names of the schoolbooks of Gargantua, read by children from five to thirteen years of age;

puis luy leut le Donat, le Facet, Theodolet, et Alanus in Parabolis;
evidently those included in the *Auctores octo*.

Gaston Paris believed Tobler's conjecture not very probable, "l'auteur des *Leis d'amors* semblant bien indiquer un livre où paraissent des animaux ou des êtres inanimés, et non des personnages symboliques."⁴

How the popular French name of the *Ecloga*, as well as the book itself, became wide-spread in territory politically dependent on France is shown by the entry in an early Breton-French-Latin dictionary, the *Catholicon* of Jean Lagadeuc, first published in 1499;⁵ "*thedolet, theoudolet* g. idem, cest ung libure, l. theodolus."⁶

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¹ Cf. *MP*, VII, 182.

² Méon, *Nouveau recueil de fabliaux, etc.*, I, 464; cf. *Histoire littéraire de la France*, XXIII, 99. I have adopted Tobler's emendations of the text.

³ I, 14. ⁴ *Romania*, XXVII, 163-64. ⁵ Cf. Brunet, *Manuel du libraire*, 5th ed., I, 154-55.

⁶ Cited by E. Ernault, *Mélanges H. d'Arbois de Jubainville*, 56. A. Thomas in a review of this work called attention to the source of the word (*Rom.*, XXXV, 495). Corrections and additions: *MP*, VII, 179, n. 8, add Franklin, *Les anciennes bibliothèques de Paris*, I, 308; Petrus, *Chron. Mon. Cass.*, *MGH*, IX, 746, l. 69; J. Diemer, *Wiener Sitzungsber. Phil. Hist. Klasse*, XVIII, 268; cf. 256, XXVIII, 127 ff.; *ibid.*, 183, for in English manuscripts read in two English manuscripts (cf. G. Gröber, *Zeitschrift f. rom. Phil.*, II, 494; Paris, *Rom.*, VIII, 136; *ibid.*, 183, n. 6; for *Rom.*, XXIX, read XXIV; *ibid.*, n. 7; add P. Meyer has noted that the work *De scholastica disciplina* cannot be older than the second half of the twelfth or more recent than the commencement of the thirteenth century (*Rom.*, XIV, 383; 581; XXXVI, 501; cf. B. Hauréau, *Not. et Extr.*, XXXV, 1, 211).